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BY

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WITH PREFACE TO THE EXPOSITOR'S BIBLE

BY

W. ROBERTSON NICOLL, M.A., LL.D.

AND INTRODUCTIONS

BY W. H. BENNETT, D.D., D.LIT.

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AND WALTER F. ADENEY, M.A.

Professor of New Testament Exegesis at Lancashire College, Manchester

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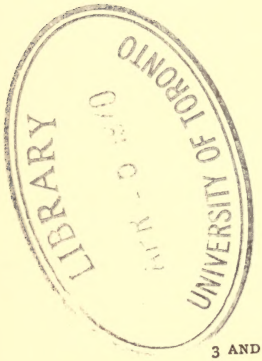

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GENERAL PREFACE TO THE EXPOSITOR'S BIBLE

By the Editor,
W. ROBERTSON NICOLL, M.A., LL.D.

The Expositor's Bible has been published in a period of exceptionally active work in Biblical criticism. A survey of recent study in the Old Testament and in the New by very competent scholars is supplied in this volume. I confine myself to general considerations. Whatever criticism has accomplished or has not accomplished, we may be sure that the supremacy and the finality of the Bible are as they were, and will continue secure and unassailable. The ultimate testimony that the Bible is the Word of God cannot be derived from external witness or from a process of reasoning. It is in the heart of the believer to whom the voice of God is personal, and it is given by the Holy Spirit that still bears witness in and with the Word. It is and has always been to the Church not a matter of probable evidence, but one of Divine certainty. If we could see the living Church! It would be much to see the Church Triumphant, and in a sense that privilege is ours. For we are come to Mount Zion where God has set His King, to the festal host and Church of the first-born which are written in Heaven. Yet a hush hangs over the everlasting hills, and the light that falls on them now for us is but starlight to the glory that clothes them. But what if we could see the living

in Christ, if the sheath of the Church Visible should suddenly fall away and the flower of the Church Invisible should unfold itself before our eyes. Those who have heard in His written Word the true voice of God are the Church Invisible, and it is to them and to them only that the conviction of its Divine riches is assured. But even for them—and in these days this is specially true—there are difficulties about the content, the meaning, and the form of Scripture. Upon these there are great differences, but there is ground on which we may all meet. There are arguments which appeal to every Christian heart for the finality of the Word of God.

We are in the first place, confronted by the fact of the permanent and inextinguishable life of the Bible. No engrossment of the general mind with secularities, no change in the methods of thought, no discovery of science, and no achievement of literature puts the Bible out of court. It and it alone ministers to the permanent and universal cravings of our being. Sir Thomas Browne puts it well: "Men's works have an age like themselves, and though they outlive their authors, yet have they a stint and period to their duration. This only is a work too hard for the teeth of time, and cannot perish but in the general flames when all things will confess their ashes." The words are as true as when they were written, and they will be as true at any future period, however long this frame of things may last. We will not even quarrel with the thought that the Bible itself will come to be no longer needed, for we shall in the end be content to have no Scripture but the Living Word Himself. Now it is this which sharply distinguishes the Bible from every other book. There are, said one, three classes of books. There is

the book you read once, the book you read twice, and the book you read every year. There is besides the Book which you read constantly, which morning by morning, evening by evening, brings its message of help. Other books, even the greatest, exhaust their message. Take, for example, the sermons of Frederick Robertson. What startling freshness there was in them on a first reading! Go back to them now, and you find that very much of their message has passed into the substance of contemporary thought. The Bible has been and ever is yielding messages, and yet returning to it you ever find, and the generations ever find, that it has more to say. We may, indeed, read it heedlessly and find it old. But who that reads it with a wistful heart will ever have this experience? "I sometimes look back," said one, "to those simple days when my spiritual life was commencing, when I used to go forth to my labours with the New Testament in my pocket, that I might glance over its pages at the next leisure moment. I read it with fresh, unworn, unspeakable interest. It was like Adam's first walk in Paradise." It has been told of some saints whose minds had in their day roamed over the field of knowledge, that as life drew up to the end they read almost nothing except the Bible, feeling every time that they were only beginning to understand it.

The significance of this is not that the Bible is a great achievement of literature, not that it is the noblest and sublimest of all books, but that it is the final revelation of God. There is a dangerous form of apologetics which aims at establishing that the Bible is the most remarkable book in the world. That parts of the Bible are of the noblest literary beauty is certain. That some at least of the human authors were tran-

scendently gifted is equally certain. For example, this is eminently true of the unknown author of the Book of Job, a book which, as Froude says, will be found at the last to tower above all the poetry of the world. It is so with the unknown author of the Epistle to the Hebrews, who has been truly if quaintly, described as "a man of the first intellectual mark." It is true of St. Paul, whose intellect was very receptive, that even when most receptive, most powerful, an instrument, an *organon*, not a mere speaking trumpet. For St. Paul the glory of the Cross flooded the world, smote with death its principles and creeds, created new scenery, new horizons, new faiths, new understandings. But we cannot affirm all this about every author of the Bible or every part of it, and we need not do so. What we say is that this book and this book only contains all we know of God, all we shall know till the veil is rent. Let me emphasize this assertion. An American poet has said:

> "Slowly the Bible of the race is writ,
> Each age, each kindred, adds a text to it."

This is a statement that we meet with a blank denial. No text has been added to the Bible. No revelation of God has been given or will be given in addition to that within its covers. You say God has revealed Himself by His skill and power in nature. He has revealed Himself by His providence in history. He has revealed Himself in the individual life of believers. He has revealed Himself by His Spirit to His Church. He has in a sense inspired the books of devotion that are the treasures of the world. The Holy Spirit has promised to take of the things of Christ and show them to every believer. Yes, it is all true. But what has God said in

nature, in Providence, in Christian experience, in Christian literature that He has not said first in the Bible? Take the most beautiful thought ever suggested by the profoundest Christian mind, and you will find it quietly folded in some word of Jesus, in some argument of an Apostle. This was the argument for the inspiration of the Gospel on which my old teacher, Dr. Robertson Smith, was specially wont to dwell. "We mean," he said, "that the Bible contains within itself a perfect picture of God's gracious relations to man, and that we have no need to go outside of the Bible history to know anything of God and His saving will toward us, that the whole growth of the true religion up to its perfect fulness is set before us in the record of God's dealings with Israel, culminating in the manifestation of Jesus Christ. History has not taught us that there is anything in true religion to add to the New Testament. We still stand in the nineteenth century where Christ stood in the first, or rather Christ stands as high above us as He did above His disciples, the perfect Master, the supreme Head of the fellowship of all true religion." Even so, as Christ stands, and forever will stand, infinitely above us, so does the Bible stand, and ever will stand, infinitely above all other books. Consider what this claim of finality means in an age when everything is changing, when our books of history, science, and philosophy last only a few years. Think what it is to say this in the face of the lights that are now streaming in on all sides upon the human soul. Think also that this statement cannot be challenged by any Christian. No Christian knows anything about God but what has been already written in the Word of God. The experience of the saints runs with these words: "I had little thought of

its intellectual grandeur or literary beauty. Christ was there. I went to Him for life and found it. I was baptized and absorbed in His dying love."

But the question may be raised, has been raised, Is it right to describe the Bible as the Word of God? Is it possible to vindicate such a name for the whole Bible in the face of criticism and its results? Is it not better to say that the Bible contains the Word of God? I think it is possible to use the phrase "Word of God" in a sense that is not justified. But the phrase, "the Bible is the Word of God," expresses a truth which is denied in the other phrase, "the Bible contains the Word of God." I appeal again to Dr. Robertson Smith, whose place among Biblical scholars will not lightly be contested. He says: "People now say that the Scripture contains God's Word, when they mean that part of the Bible is the Word of God and another part is the word of man. That is not the doctrine of our churches, which hold that the substance of *all* Scripture is God's Word. What is not part of the record of God's Word is no part of Scripture. Only we must distinguish between the record and the Divine communications of God's heart and will which the record conveys." Defining his position still further, the same illustrious scholar said: "We may say that silver is contained in the mould into which it is run. If the silver is only in the leaden ore, the man who has no means of smelting is no richer by having it in his possession. If the Bible only contains the Word of God mixed with man's word, like silver in the leaden ore, then no one could use Scripture for his own religious life who did not possess the requisite scholarship, as in the other case the man could not get silver without having a smelting to separate it from the leaden ore. Therefore that view is

untenable. But there is another way in which Scripture may contain the Word of God, the pure Word of God—as the mould contains the silver seven times tried. The pure silver takes the shape of the mould—it may be an imperfect shape—but it is pure silver, and the man is enriched thereby at once without any further act."

Once more, when Biblical criticism has done its utmost, when every one of its established results is acknowledged to the full, there is still a problem. Grant the furthest claim of the critical analysis. Divide the Bible as you have it into innumerable shreds, painted differently. What then? You have not explained the living combination. How were these innumerable scraps brought together and endowed with this indomitable vitality? It is the same problem as is presented in Christianity. The parts, as an apologist has said, may be taken to pieces, and people may persuade themselves that without Divine interposition they can account for all the facts. "Here is something from the Jews, something from the Greeks, an element contributed by this party, another by that, a general coloring by people who held partly of both. You may take down Christianity in this way, and spread it over the centuries. But when the operation is done the living whole draws itself together again, looks you in the face, reclaims its scattered parts from every century back to the first, and reasserts itself to be a great burst of coherent life and light centring in Christ. Just as though you might take a piece of living tissue and say, here is only so much nitrogen, carbon, lime, and so forth, but the energetic peculiarities of life going on before your eyes would refute you by the palpable presence of a mystery unaccounted for." So

it is with the Bible. How were these elements put together? Who breathed into the whole the breath of life so that it became a living creature, as Luther says, with eyes and hands and feet? Take the problem of the Gospels. One may say lazily that it is an insoluble problem, and one may say it wisely. In any case, how was it that these writers succeeded in drawing the picture of the Stainless? How was it that the stream was never allowed to become turbid at any moment? One act, one word, one attitude might have been condemned by all generations of the faithful. How were they kept from misunderstandings, these men who were always misunderstanding, when the story came to be written? An artist and poet of great note died some twenty years ago, and quite a number of his friends have put on record their impressions. The most intimate of these friends has refrained. He has contented himself with saying that they have all missed the true man, the heroic, the noble man. Are we not in the presence of the supernatural in dealing with a fact like this, that the sinful should understand the Sinless so perfectly as to record no thought, no deed, no word which bears upon it the mark of their human frailty? Shelley said once: "There are two Italys, one of the green earth, the transparent seas, old ruins, the warm, radiant atmosphere; the other is of the Italians, with their works and ways." There are two Bibles, the Bible cut in pieces by analysis, the Bible as we have it. The time will come when one will pass into the other, but it will not come till the finality and Divinity of the Bible are confessed, just as the moment will come when the spell of Italy will pass into the soul of her people, and the contrast will fade away. What we say about the Bible, when admitting

everything that criticism has secured, is that criticism has only made it clearer than ever that it is a house not made with hands.

Once more, and especially of the Old Testament, we have the witness of Christ. This is a witness which has been misunderstood and overdriven. But in its essence it is a witness which is admitted by believing critics themselves to be absolute. To us it is not enough to say that Jesus Christ is an inspired soul, obedient to the laws of His own nature. It is not enough even to say that He holds a regal rank among souls and an exceptional relation to God. It is not enough to say that He is the Saint of saints. He is more than that, even very God of very God. But take the lower position. Admit everything that can be urged in the circumstances of His humanity, and still it remains true, as Dr. Robertson Smith has said that "there can be no question that Jesus Himself believed that God dealt with Israel in the way of special revelation, that the Old Testament contains within itself a perfect picture of His gracious relations to His people, and sets forth the whole growth of the true religion up to its perfect fulness." Dr. Robertson Smith added: "We cannot depart from this view without making Jesus an inperfect teacher and an imperfect Saviour." Did He who said, "No man knoweth the Father but the Son and he to whomsoever the Son willeth to reveal Him," did He mistake His Father for another in the pages of the Old Testament? It is incredible, incredible upon any theory of the person of Christ that can be held by Christians.

"The Spirit of God maketh the reading, and especially the preaching, of the Word an effectual means of convincing and converting sinners," says the Shorter

Catechism. Is it so certain that the preaching comes before the reading? Human words, when they are best, give the forms of what truth the speakers see, but the brightest forms have neither the lustre nor the grace of the forms of the Spirit. They are at best poor, dull, inharmonious echoes of the heavenly music, and it is through the Word of the Lord pre-eminently that the power of the Lord must spread from heart to heart.

W. ROBERTSON NICOLL

GENERAL INTRODUCTION TO THE EXPOSITOR'S BIBLE

OLD TESTAMENT

By W. H. Bennett, M. A., D. D.
Professor of Old Testament Exegesis at New College, London

I.—PLAN OF THE SERIES

The Expositor's Bible is unique. There have been innumerable commentaries, homiletical, didactic, exegetical, and critical; mostly dealing with the books text by text, or paragraph by paragraph. This series adopts a different method. It aims at bringing out the general teaching of each book, and of each of the divisions into which the book naturally falls. The reader is furnished with all the information necessary to enable him to understand the history, philosophy, and theology, the practical wisdom and devotional poetry of the Sacred Scriptures; but his mind is not bewildered by abstruse technicalities, and his attention is not distracted from the main issues by long discussions on minor details. This plan has, of course, been partially anticipated, there have been similar expositions of books or portions of books; such expositions have usually been sections of elaborate works; but in the Expositor's Bible we have for the first time a series exclusively devoted to such exposition, and embracing the whole Bible. The series illustrates the catholicity of scholarship; its contributors represent several Evangelical churches, and various schools of Biblical Criticism. There are Anglicans like the Bishop of Derry, Presbyterians like Prof. G. A. Smith, and English Free Churchmen like Dr. Maclaren.

II.—THE NEED FOR A NEW EXPOSITION OF THE OLD TESTAMENT

"Of old time God spake unto the fathers in the prophets by divers portions and in divers manners." [1]

In the Old Testament we have the record of this Revelation so far as the mind could grasp the Divine utterance and so far as words could describe the Heavenly Vision. Ever since the Epistle to the Hebrews was written, and for that matter even earlier, devout Jews and Christians have been busy with the interpretation of the Scriptures of the Old Covenant. Not only so, but also the inspired words of prophets and psalmists, sown in the good soil of believing hearts, have brought forth an abundant harvest of theological and devotional literature. The Old Testament and the literature of which it has been the occasion form an important portion of the Christian inheritance.

Each new generation needs to take stock afresh of this sacred legacy, so that it may obtain from ancient learning, study and inspiration the true message for its own times. The tares must be gathered out from the wheat, and the chaff separated from the grain. Truth, too, constantly needs re-statement; language and ideas are always changing; words and phrases do not convey to us the same meaning as they did to our grandfathers. Religious teaching deals largely in metaphors, and a metaphor may be a guiding light to one generation, and a will-o'-the-wisp to the next. As times change, aspects of the truth once prominent may be passed over lightly, and new views of the same truth must be emphasized to suit the needs of a new dispensation. The church in its age-long pilgrimage ever attains new heights from which it beholds a wider

[1] Hebrews, I. I.

range of the vast expanse of sacred truth; for the most part it is the same landscape which was seen of old; but something is lost to sight, some tracts which once filled the field of vision have become dim and small; new glories are revealed, and the true relations of mountain, valley, and plain, of river, lake, and sea are discerned as they never were before. Commentators and expositors have not merely to repeat the shibboleths of forgotten controversies, they have the more onerous task of making the new view of the Heavenly Vision an intelligible, living, speaking picture for the men and women of their day.

At the time when the publication of this series began there was urgent need for a new exposition of the Old Testament. The nineteenth century had obtained wonderful results from research in science and history, and from the progress of thought in philosophy, criticism, and theology; men were dazzled with new facts and new ideas. How were they to understand the Bible in the light—one might almost say in the glare—of this new truth?

The scientific researches associated with the names of Wallace and Darwin, and with the term Evolution, have altogether changed our ideas of Nature and man, and of their relation to each other. Our knowledge of the history of the race is fuller and deeper than it was, and goes back to a far more remote antiquity. Democracy both as an idea and as a practical system is affecting thought, feeling, and character as it never did before, both for good and evil. This latter feature is perhaps one cause of the modern tenderness towards acute physical pain, and this tenderness, again, has done much to modify the sterner doctrines of the old theology. In many other ways too theology has become, as some would say, more vague;

or, as others would prefer to put it, more elastic and better able to adapt itself to the varied circumstances of life.

We may now turn to departments of research specially connected with the Old Testament. We may begin with Egyptology and Assyriology, it being understood that the latter is even more concerned with the literature, history, and religion of Babylon than with that of Assyria. During the middle of the nineteenth century the excavations in the East have restored its buried empires to the light of history; they have enabled us to study the Sacred story in connection with the great international system of Egypt and Western Asia; and they have shown us how closely Israel was connected with the peoples of the Nile and the Euphrates in commerce, politics, and religion. But the study of the faith and worship of Israel side by side with those of Egypt and Babylon is only part of the science of comparative religion. Recent research has taught us many things concerning the faiths of the world; and the unique character of the Old Testament Revelation can only be understood when it is compared with the religious practices and ideas of other peoples. Moreover, the discoveries in Egypt and Assyria, and the study of Eastern life, furnish many new illustrations of the manners and customs of Israel; and the new knowledge of Semitic languages enables us to correct many defects in the Authorized Version of the Old Testament. Indeed the publication of the Revised Version clearly demanded a revised exposition.

Again, the new exegesis had to consider results in other departments of study, *e. g.*, the Lower and the Higher Criticism. Something had been done in the Lower Criticism, or the discussion in detail of the text of the Sacred Books; but here the changes were comparatively unim-

portant; and even now our knowledge of this subject is very inadequate from the point of view of scholarship, though the text is determined with an accuracy sufficient for practical purposes. It was very different, however, in what is known as the Higher Criticism, *i. e.,* the discussion of the date, authorship, and composition of the books of the Old Testament. Higher critics of one school, following those of former generations, were inclined, for the most part, to assign the books as they stood to the authors whose names were given as their titles. For instance the whole of the Pentateuch, with the exception of Deuteronomy, xxxiv, 5-8, was ascribed to Moses; the whole of *Isaiah* to the prophet of the time of Hezekiah; and all the Davidic Psalms to David. But for about a century this subject had been studied from another point of view, by a school of critics who were inclined to neglect tradition, and to take for their motto "Prove all things." The principles of this school are clearly and eloquently set forth in the following quotation from Prof. Sayce;[1] the passage refers to the sacred books of Babylonia, but the principles are of universal application.

"Before we can understand it (a collection of sacred books) properly, we must separate the elements of which it consists, and assign to each its chronological position.

"The very fact, however, that religious texts are usually of immemorial antiquity, and that changes inevitably pass over them as they are handed down in successive editions, makes such a task peculiarly difficult. Nevertheless it is a task which must be undertaken before we have the right to draw a conclusion

[1]The Religions of Ancient Egypt and Babylonia, p. 258.

from the texts with which we deal. We must first know whether . . . they are composite or the products of a single author and epoch; whether, lastly, they have been glossed and interpolated, and their primitive meaning transformed. We must have a chronology for our documents . . . and beware . . . of interpreting the creations of one age as if they were the creations of another."

The application of these principles to the Hebrew Scriptures has had startling results. If two tables were compiled showing the date and authorship of the various books, one according to the traditional school of higher criticism,[1] the other according to the school with which we are now dealing,[2] the two would present a marked contrast to each other. The new school would hold, for instance, that the bulk of the Pentateuch is not in its present form the work of Moses; that the last twenty-seven chapters of our Book of Isaiah were not composed by that prophet; and that very few of the Davidic Psalms were really written by David. At the time when the first volumes of the Expositor's Bible were published this school had become large and influential; and public attention had been called to their teaching by the attacks on Prof. W. Robertson Smith, one of their leading representatives. The new criticism affected not only purely literary questions but also the views to be taken of the history and religion of Israel. The history before Saul, it was maintained, was not so fully and definitely known as had been supposed; and the religion of Israel had developed, under the influence of Revelation, from

[1]As represented for instance by the earlier editions of Dr. Angus's Bible Handbook, or by Keil's O. T. Introduction.

[2]As represented by Driver's Introduction.

a primitive faith which had much in common with that of other Semitic peoples. Here again we can illustrate the alleged results of the new criticism by a passage from Prof. Sayce: "It is to Babylonia, therefore, that we must look for the origin of those views of the future world and of the punishment of sin[1] which have left so deep an impression on the pages of the Old Testament. . . . . They were views from which the Israelite was long in emancipating himself. The inner history of the Old Testament is, in fact, in large measure a history of the gradual widening of the religious consciousness of Israel in regard to them and their suppression by a higher and more spiritual form of faith."[2]

In the Expositor's Bible both the old and the new schools of criticism are represented. Thus a great opportunity was offered to critics; and a crucial experiment was tried which was of the utmost importance to all Christian Churches. When the books of the Old Testament were read in the light of the new criticism, would it still be possible to derive from them a consistent and reasonable account of the history and religion of Israel; would they still stimulate and nourish Christians' faith, piety, and devotion, and minister to the needs of the spiritual life? The volumes of this series written by representatives of the new school of criticism have enabled us, it is claimed, to answer this question with an emphatic affirmative. For the general public the first volume of Prof. Geo. Adam Smith's *Isaiah* was an epoch-making book, revealing undreamed-of possibilities in the way of fresh light breaking

[1]The belief in a dim, shadowy existence in Sheol, the Semitic Hades; and the belief in exact retribution for sin and reward for virtue in the present life.

[2]Religion of Egyptians, etc., p. 296.

forth from the ancient Scriptures. *The British Weekly* wrote of this work, "Isaiah is for the first time made perfectly intelligible to the people . . . Mr. Smith has opened out a new line of work . . . which will do more than many arguments to reconcile a timorous and misguided public to scientific scholarship and the newer criticism."

Another modern tendency which influences the interpretation of the Old Testament is the decay of ecclesiastical authority. There are still, and always will be, those who are willing to believe anything on the bare word of their favorite preacher. But in the long run this kind of faith does not count. On the other hand there are many, religious or capable of religion, to whom it would seem absurd to suggest that the decrees of Churches had any great value in matters of faith. As regards the Old Testament, for instance, neither the creeds of ancient councils nor the resolutions of modern synods, neither papal bulls nor episcopal edicts could seriously affect the attitude of such men to, say, *Canticles, Ecclesiastes* and *Esther*. The testimony of the Church Universal—of which creeds, confessions, and other standards are the least important part—induces inquirers to read the Bible. But in religion, an authority is only effective by its own inherent force; it must be able to assert itself so as to win sympathy, to produce conviction, and to secure obedience. A distinguished Cambridge scholar is in the habit of saying, when he is asked how he "takes" a passage, that he does not take the passage, but the passage takes him. So the great sayings, discourses, and narratives of the Old Testament take hold of their readers and compel acknowledgment of the authority of Revelation. The best we can do for the Bible is to

let it speak for itself; the only essential doctrine of Scripture is that it is the duty and privilege of every man to read it, and to read intelligently, taking advantage of all the light afforded by history, archæology and criticism. The great object of the Expositor's Bible has been just this—to let the Bible speak for itself.

III.—RECENT RELIGIOUS LITERATURE—GENERAL.

Criticism has powerfully stimulated public interest in the Bible, and the wealth of new information and new ideas has produced an extensive popular literature on the Sacred Scriptures. The traditional etiquette which demanded that the Bible should be marked off from all other books by its sombre binding and its arrangement in chapters and verses has been rudely set aside. Almost every possible variety of editions have been published of late years—Bibles of every shape and size, from the portly quarto for the lectern to the dainty series of duodecimo volumes for the pocket; Bibles with and without notes or illustrations; Bibles treated as classic literature; Bibles bound in cheerful colors with æsthetic tooling. It has become possible to read the Scriptures in a railway train without being guilty of pharasaic ostentation. At the same time there has been a deluge of "Helps," "Companions," "Teachers' Notes," etc., etc., intended to supply the latest information in popular, but sometimes a little misleading as to the critical results of modern, Biblical study.

But the most important feature of recent literature for ordinary Bible students is the publication of standard works of reference in which the real results of modern research are made accessible. For nearly thirty years

Smith's *Dictionary of the Bible,* in its English and American editions, rendered invaluable service; and a revision of this work was published some time since. But just recently two entirely new Bible Dictionaries have been published in which British, American, Dutch, German and Swiss scholars of all the Evangelical Churches, together with one or two learned Jews, co-operate.

Dr. Hastings' *Dictionary of the Bible*[1] represents the more conservative position, while somewhat more advanced views find expression in the *Encyclopædia Biblica,*[2] edited by Prof. Cheyne and Dr. J. Sutherland Black.

In all this literary activity, the various Bible Societies have taken an important part; chiefly through their instrumentality the Bible in whole or in part has been translated into over 400 languages, and probably since the invention of printing about 300,000,000 copies of the Scriptures or of portions have been put into circulation. An important feature in this work is the decision of the *British and Foreign Bible Society* to circulate the Revised Version—a step all the more significant as it followed shortly after the publication of the American edition of the Revised Version, and the vote of the Anglican Convocation approving of the reading of the new translation in the services of the English Established Church.

The last fifteen or twenty years have seen a great growth of religious journalism. Popular periodicals have multiplied; and several important theological reviews have been started in England and America, notably the *Critical Review,* the *Hibbert Journal,* and the *American Journal of Theology.*

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[1] T. & T. Clark, Edinburgh. Four Volumes, with a fifth supplementary volume.

[2] A. & C. Black. Four Volumes.

IV.—THE PROGRESS OF ARCHÆOLOGY.

The years since the publication of our series began, in 1887, have witnessed marked progress in the study of the Old Testament, of which we propose to give a brief sketch, beginning with the Archæology, *i. e.,* chiefly the results of excavations in Egypt, and in Syria, Assyria, Babylonia, and Arabia. The last fifteen years have made immense additions to the known facts which have a bearing on the history and religion of Israel, and the interpretation of the Hebrew Scriptures. Assiduous exploration is continually pushing back our knowledge of the ancient East to a more and more remote antiquity, so that already we discern the dim outlines of history in what we have been wont to call prehistoric times. We seem to know something of life in Egypt in B. C. 7000 or it may be even B. C. 10,000. At the same time our knowledge of later periods is continually increasing, though comparatively little is found that directly and explicitly either confirms or contradicts the Old Testament. Perhaps the most relevant amongst recent discoveries is an inscription of Meneptah II. This king is often spoken of in popular handbooks as the "Pharaoh of the Exodus," and his father and predecessor Rameses II is referred to as the "Pharaoh of the Oppression." But in this newly found inscription Meneptah claims to have subdued Israelites in Syria.

But the most striking amongst recent discoveries is the collection known as the *Tell el'Amarna Tablets,* found at Amarna in the Nile Valley in 1887. They form a connecting link between Egyptology and Assyriology, and bring forth their relation with Palestine. For, though they are part of the archives of the Foreign Office of Amenophis IV, B. C. 1400, they are, for the

most part, written in the cuneiform Babylonian, and consist of despatches to the Pharaohs from Babylonian, Hittite, and other Eastern kings, and from the Egyptian officials, and tributaries in Palestine, and the rest of Syria. These letters throw a flood of light on the condition of Western Asia. We see, for instance, that at that time Palestine and Phœnicia were provinces of the Egyptian Empire.

It is also maintained by many scholars that certain invaders of Palestine, the *Habiri,* who figure largely in these letters, are the Hebrews, although the period is at least a century earlier than the time of the so-called "Pharaohs of the Oppression and the Exodus."

In Palestine, at Lachish and Gezer, the explorers have unearthed the remains of the successive races which one after another ruled in the land.

In Babylonia, there has been quite recently a great "find" of the laws, official letters and other documents of Hammurabi, B. C. 2300, usually identified with the Amraphel of Genesis XIV, the contemporary of Abraham. These and other discoveries have led Paul Haupt, Winckler, Sayce, Fried. Delitzsch and other scholars to attribute to Babylon a predominant influence, social, political, and religious in the ancient East. Hence Fried. Delitzsch's famous lectures before the German Emperor, in which that distinguished Assyriologist treated the religion of Israel almost as an inferior offshoot from that of Babylon, and initiated a controversy which is still raging. These discoveries are so frequent and so extensive that there is little encouragement to anyone to attempt to write an adequate and comprehensive account of them. However complete it might be when written, fresh discoveries would probably come to hand even before it was published, and it would rapidly become more and

more out of date. Nevertheless a full statement up to certain dates may be found in the works of the scholars mentioned above and others such as Hommel, Jastrow, Jensen, Budge, Zimmern, Flinders Petrie, etc.; in the proceedings and transactions of the various American, English, French, and German Exploration Societies; in the most recent commentaries and works on the History and Religion of Israel.

What is specially known in Germany as Archæology, viz., the study of manners and customs, has been brought up to date in two standard German works by Nowack and Benzinger, respectively.

We may briefly refer here to the rapid development in recent times of the science of Comparative Religion, to which amongst others, Prof. C. H. Toy, of Harvard, has rendered important services. A marked feature has been the tendency to emphasize the legends and ritual of savage tribes, and their survivals in the literature and services of more advanced religions. Attempts are made to ascertain from such data how religions in general, and any given religion in particular, have developed; and thus lay down principles by which to interpret the available information in any special case. In reference to this branch of learning Prof. Morris Jastrow of the University of Pennsylvania writes thus[1]: "J. G. Frazer's great work more particularly, *The Golden Bough,* marks an epoch in the study of religious rites."

V.—PROGRESS IN PHILOLOGY, ETC.

Many important additions have recently been made to the student's apparatus for the linguistic and textual study of the Old Testament. Numerous grammars, reading-books and lexicons of Assyrian and other Semitic languages have been published. In Hebrew itself a

[1]The Study of Religion, p. 51.

standard grammar has been provided by the translation of the twenty-fifth and twenty-sixth editions Gesenius revised by Kautzsch. Dr. Solomon Mandelkern has published a new Concordance to the Hebrew Text of the Old Testament. A new standard edition of Gesenius Lexicon by Profs. Brown, Driver, and Briggs is being issued by the Clarendon Press.

Biblical Hebrew has also had light thrown on it by the discovery of the original Hebrew text of large portions of *Ecclesiasticus.* It was indeed maintained by Margoliouth that the documents discovered were a retranslation into Hebrew from Greek and other versions; but, after much controversy, the verdict of scholarship is in favor of the originality of the Hebrew text in these documents.

As regards the Septuagint: Prof. Swete has edited a small edition in three volumes with the readings of the most important manuscripts, together with a fourth volume containing the Introduction. A large edition which will give the same text[1] "with an ample *apparatus criticus* intended to provide material for a critical determination of the text," is being prepared. Messrs. Hatch and Redpath have compiled a new Concordance to the Septuagint; but a modern grammar and lexicon are still "felt wants."

VI.—RECENT CRITICISM AND EXEGESIS.

The progress of Biblical knowledge has necessitated the publication of new series of commentaries. In English there is the International Critical Commentary;[2] and some of the later volumes of the Cambridge Bible, *e. g.,* Prof. Driver's *Daniel,* are rather first-class commen-

[1]That of the "Vatican MS.," with its lacunæ supplied from the uncial MS. which occupies the next place in point of age and importance.

[2]T. & T. Clark. *Judges* by Prof. G. F. Moore, *Samuel* by Prof. H. P. Smith, etc., etc., only four or five O. T. volumes published as yet.

taries for scholars than elementary works for general readers. In German there are Prof. Nowack's *Handkommentar zum Alten Testament;*[1] Prof. Karl Marti's *Kurzer Handkommentar zum Alten Testament,*[2] and the Old Testament sections of Profs. Strack and Zöckler's *Kurzgefasster Kommentar.*[3] Later on reference will be made to some volumes of these series.

In addition to the above works, there are others specially intended to show how criticism has divided up the books of the Old Testament into the various older documents from which they are believed to have been compiled. This analysis is shown in the German translation edited by Kautzsch by means of initials in the margin; Dr. Haupt's *Sacred Books of the Old Testament*[4] (Hebrew text) and *Polychrome Bible,*[4] by means of colored backgrounds on which the text is printed; and in the *Oxford Society of Historical Theology; The Hexateuch*[5] by means of parallel columns. The introduction to the last named work is the most complete popular statement of the grounds for the modern theory of the Pentateuch. Technical details and a formal contrast of the arguments for and against this theory may be found in the discussion between Profs. W. R. Harper and W. H. Green in *Hebraica,* 1888-90. Numerous Introductions to the Old Testament have expounded the current critical views, notably for English and American readers the successive editions of Prof. Driver's *Introduction to the Literature of the Old Testament.*

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[1]Vandenhoeck and Ruprecht, Göttingen. *Job* by Prof. Budde, *Psalms* by Prof. Baethgen, *Ezra,* etc., etc., by Prof. Siegfried, etc.

[2]J. C. B. Mohr (Paul Siebeck), Freiburg. i. B. *Genesis* by Holzinger, *Ezekiel* by Bertholet, *Proverbs* by Wildeboer, etc., etc.

[3]Oskar Beck, Munich, Orelli on *Isaiah* and *Jeremiah,* etc., etc.

[4]*Genesis* by C. J. Ball; *Numbers* by Prof. J. A. Paterson (Edinburgh), etc., etc.

[5]Edited by J. Estlin Carpenter and G. Harford Battersby.

Naturally these various works represent not merely the position of criticism and exegesis twenty years ago, but also the progress made since then. As regards the Historical Books critics have chiefly been engaged in the application of modern methods and principles which are now very generally accepted. Development has taken place in three directions. First, much labor has been given to the more exact distribution of the contents of the *Hexateuch* between the main documents used by its compilers, *e. g.*, Prof. B. W. Bacon's analysis of *Exodus*. Secondly, attempts have been made to divide up these main documents into still older documents from which they have been compiled. Steuernagel, for instance, regards *Deuteronomy* as a mosaic of paragraphs and clauses from earlier codes, and finds a criterion between different sources in the use, respectively, of the singular or the plural form of address. So far his views have not met with much acceptance.[1] Thirdly, the theory has been very widely advocated that the historical books of *Judges—I Kings* are partly compiled from the documents used by the editors of the Hexateuch.[2] Gunkel's commentary on *Genesis*[3] is of special importance; it pleads for a fuller recognition of the indebtedness of Israel to the religions of its neighbors, and maintains that, as the stories of the Creation, the Fall, and the Flood were derived from Babylon, so the Patriarchal narratives were mostly borrowed from the Canaanites after the settlement of Israel in Palestine. The account of Joseph, however, is largely taken from Egyptian sources.

As regards the Prophetical Books, there is little of gen-

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[1]For other examples of the analysis of the main documents into earlier works, see Gunkel's *Genesis*, the Polychrome *Genesis*, *Joshua*, and Prof. H. G. Mitchell's *World Before Abraham*, etc., etc.

[2]See the Polychrome *Judges* and *Samuel*.

[3]German.

eral interest to record; the composite authorship of Isaiah XL—LXVI is more widely held.

When we come to the *Hagiographa,* or third or closing section of the Hebrew Canon, *Esther* has been the subject of interesting speculations. Chiefly because Mordecai and Esther are the names of the Babylonian gods Merodach and Ishtar, it has been suggested that the book is based on a Babylonian myth which the Jews appropriated and adapted, as in earlier days, according to Gunkel, they made use of the legends of the Canaanites.

The origin and history of the *Psalms* is still made the ground of much controversy, and the tendency of criticism is to deny the existence of any Pre-exilic Psalms;[1] and to assign a large number to the Maccabean period. It is even held[2] that, in the time of the Maccabees, the Psalm was the organ of political invective, and played the part of the leading article in a modern newspaper.

In connection with *Canticles* a theory put forward some time since has been revived in an emended form, and with a fuller discussion of the evidence.[3] This view is that "the book is a collection of songs, connected with a Syrian custom, called the 'King's Week.' During the first week after marriage the bride and bridegroom play at being king and queen, and are addressed as such by a mock court, in a series of songs similar to those of *Canticles.* Thus *Canticles* would contain a specimen of the cycle of songs used at a seven days' village feast in honor of a peasant bride and bridegroom, the latter being addressed as 'Solomon,' the type of a splendid and powerful king."[4]

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[1] *E. g.,* Cheyne.

[2] Duhm.

[3] Mainly by Budde, in the *New World,* 1894.

[4] *Biblical Introduction,* Bennett and Adeney, p. 169.

VII.—THE HISTORY OF ISRAEL AND ITS RELIGION.

Many works have appeared expounding these subjects in the light of modern criticism.[1] Here again recent work has largely been a development on lines already laid down.[2] Much attention has been given to the hints furnished by the Pentateuch as to the early history of Israel, and these have been compared with recent discoveries from the monuments. Many scholars[3] maintain that the Twelve Tribes of later history represent groups of ancient nomadic clans who wandered in Western Asia long before the time of Moses; that only a section of these groups went down into Egypt and escaped with Moses, and that these invaded Canaan at one period, while other kindred clans reinforced them at a later time. Israel and the Twelve Tribes, as we know them, arose in Palestine after the conquest, by the subdivision and regrouping of the invading clans, and their combination with the Canaanites.

Cheyne and Winckler have lately advocated theories which almost revolutionize the history of Israel. The grounds of these theories are largely as follows: The cuneiform inscriptions mention a kingdom of *Musri* in Northwestern Arabia. For this reason, and for various technical considerations of textual and historical criticism, it is proposed in many passages to substitute *Musri* for Egypt, *Geshur* for Assyria (Asshur) and to restore very numerous references to *Jerahmeel*—according to our present text an obscure tribe to the south of Palestine.[4] With

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[1]For instance, in English or translated into English, Histories of Israel by Cornill, Kittel, and Wellhausen, Prof. J. F. McCurdy's *History, Prophecy, and the Monuments,* etc. O. T. Theologies by Piepenbring, Duff, etc.; and in German Smend's Textbook of the History of O. T. Religion, and the latest edition of Marti's revision of Kayser's O. T. Theology; G. A. Smith's *Historical Geography of the Holy Land.*

[2]Cf. above, p. 19,

[3]*E. g.,* Steuernagel in his Immigration of the Israelites into Palestine.

[4]Only mentioned I Samuel xxvii. 10, xxx. 29 and I Chron. ii. 9-42.

such alternatives and resources at the critic's disposal, history would seem to become anything that a taste or fancy may dictate; so far these views[1] have not met with much acceptance. In the later history the more recent developments are chiefly concerned with the interval between the Return and the Maccabees. Some time since Prof. Kosters denied that the account of the Return in *Ezra* was historical. According to him there was no Return in 538 B. C., and the Temple was rebuilt by the remnant of Jews left behind in Judea at the time of the Captivity. Kosters has had many followers and many adverse critics, but opinion inclines to accept the substantial historicity of the account of the Return.[2] It is also maintained that various sections of *Ezra—Nehemiah* do not stand in correct chronological order, and that the first mission of Nehemiah preceded that of Ezra. Another interesting discussion has arisen in connection with Zerubbabel, Haggai, and Zechariah.[3] Zerubbabel is supposed, at the instigation of Haggai and Zechariah, to have declared Judah independent of Persia, and to have ascended the throne as the promised Messiah. He was promptly crushed and put to death by the Persian government, and —according to this view—he is the "Servant of Jehovah" whose fate is described in Isaiah LIII. There may be a measure of truth in all this, but these views are not likely to be adopted in their entirety.

Another important suggestion as to the history of Israel after the Exile comes from Prof. Cheyne, following to some extent in the footsteps of Robertson Smith and earlier scholars. It is that the Jews took part in the great rebellion against Artaxerxes III, Ochus *circa* B. C.

[1] See Cheyne's *Critica Biblica,* and his articles in the *Encyclopædia Biblica.*

[2] See discussion in G. A. Smith's *Book of the Twelve Prophets* (Expositor's Bible).

[3] See Sellin, *Serubbabel, etc.*

350; that their rising was caused by religious enthusiasm, and led to the desecration of the Temple. This calamity is supposed to have been the occasion of the composition of certain Psalms and other passages,[1] which most scholars either connect with the destruction of Jerusalem by Nebuchadnezzar or refer to the Maccabean period.

The progress of the historical study of Old Testament Theology is hindered by the lack of agreement, even amongst scholars of the modern school, as to the date of many important passages. It is impossible to write certainly as to the teaching, for instance, of Isaiah and Amos, or as to the stages of development of the Religion of Israel while authorities of the first rank are divided as to whether the Messianic sections in Isaiah and the monotheistic verses in Amos were composed by those prophets, or are post-exilic additions. Moreover there is no immediate prospect of a settlement of these questions, for the data are meagre and ambiguous, and the grounds on which individual writers arrive at decisions are largely subjective.

Nevertheless a great deal is clear and certain; and even where dates are doubtful, much of the teaching is independent of chronology. Within these limits the *Expositor's Bible* and other works have done much to bring popular theology into line with the results of larger knowledge and fresh research and discussion. This process has now reached a point which may enable us to say with the Bishop of Winchester,[2] "The period of transition, the period of anxious suspense of judgment, is drawing to a close. It is seen and felt that the interpretation of Holy Scripture is not less literal, not less spiritual, not less in conformity with the pattern

[1] Especially Psalms XLIV, LXXIV, and LXXIX.

[2] Dr. H. E. Ryle, in his *Early Narratives of Genesis*, published when he was Hulsean Professor of Divinity at Cambridge, p. IX.

which the Divine Teacher gave, when it is rendered more true to history by the fiery tests of criticism and literary analysis."

VIII.—CONCLUSION.

This brief survey has necessarily been occupied for the most part with the developments of recent research. But in these years as in previous periods the Old Testament has been the subject of much searching, preaching and writing which has taken little or no account of changes in criticism, or, indeed, of any criticism at all; but have taken the narratives as they found them, and, as far as authorship has been concerned, have made the assumptions which seemed easiest and most edifying. Such work, too, is most valuable. The spiritual life which speaks to us through the Hebrew Scriptures is so full of energy, variety, and truth that even the simplest methods of treatment yield great results. These results, moreover, have sometimes a special quality which is absent from more studious exposition. Even after many centuries the inspired books are like rich virgin soil which yield a harvest even to the crudest methods of cultivation. Thus the scribes of our day, instructed unto the Kingdom of Heaven, are still bringing out of their treasures things new and old; and both alike minister to the coming of the Kingdom, both the new and the old, both the influence of ancient association and venerable tradition, and the new life and power and hope that spring to birth in dawning light of a new day of the Lord.

"At last, but yet the night had memories
  Sad in their sweetness, noble in their pain,
Which, looking backward half regretfully
  In longing day-dreams oft we live again.
At last, but this new day, that slowly dawns,
  Shall satisfy with its meridian fires
Alike the longing born of fond regret
  And deeper yearnings that our hope inspires."

That the Old Testament will still hold its place of power in any new dispensation is guaranteed by its significance for Christ and His Gospel. As Prof. G. A. Smith has said in a work which states the religious position in the light of recent Biblical study,[1] Christ accepted the history recorded in the Old Testament "as the preparation for Himself, and taught His disciples to find Him in it. He used it to justify His mission and to illuminate the mystery of His Cross. . . . Above all, He fed His own soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign Word of God. These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church. What was indispensable to the Redeemer must always be indispensable to the redeemed."

W. H. BENNETT.

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[1] Modern Criticism and the Preaching of the Old Testament, p. 11.

GENERAL INTRODUCTION TO THE EXPOSITOR'S BIBLE

NEW TESTAMENT

By Walter F. Adeney, M. A.
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I.—CHARACTERISTICS OF THE EXPOSITION

When we pass from the volumes of the Expositor's Bible that deal with the Old Testament to those which expound the books of the New Testament we discover less departure from the traditional attitude. And yet a very little knowledge of the enormous amount of research which has been prosecuted during recent years in the fruitful field of primitive Christian literature and its surrounding scenes must convince us that here also was a clamorous call for a fresh treatment of the whole subject. It is much to have the books taken one by one and treated each as a distinct entity; in this way we are led on to perceive that richer harmony of the various apostolic notes which means so much more than the unison of the older methods: First, instead of the familiar treatment of minute phrases commonly known as "text," we have the wider survey and broader handling of the arguments of the books, which to those who have not been accustomed to it appears as a revelation, so that these books become new things to them. Then we have that individual treatment, that temporary isolation of the books, which enables us to understand their limitations as well as the amplitude of their contents. Lastly, we come to see the specific teaching of the several New

Testament writers, so that we can no longer confuse the distinctive message of the author of *Hebrews* with that of St. Paul, or confound the ideas of St. Peter with those of St. James.

II.—TEXT AND TRANSLATION

The Expositor's Bible is based upon a more accurate text and more exact renderings of the New Testament than were available for previous works of exposition. The discovery of one of the two oldest known manuscripts at the Monastery of St. Catharine on Mount Sinai, in the middle of the nineteenth century, is only one, though perhaps the greatest, of the steps in advance towards obtaining a correct Greek Testament which have been taken during the last hundred years. The immense labors of Tischendorf in the collation of manuscripts and readings from the Fathers, following the earlier work of Mill, Griesbach and others, but with a much richer mine of materials to draw upon, laid a foundation on which later experts have been laboring with the aim of producing the purest possible text.[1] Westcott and Hort went further in working out a scientific theory with canons of interpretation which at first appeared to sweep the field and claim almost universal assent.[2] More recently, however, it has been felt that these scholars were tempted to rely too much on one or two old manuscripts—chiefly, indeed, on a single manuscript, the Vatican, and to treat too contemptuously the claims of what is known as the "Western Text," represented among other authorities by the great Cambridge MS., the *Codex Bezae.* Accordingly their text cannot be regarded as final.[3] Mean-

[1] See Tischendorf, *Novum Testamentum Græce,* 8th edit.
[2] See Hort, *Introduction to Westcott and Hort's N. T.*
[3] See Blass, *Philology of the Gospels;* Nestlè, *Textual Criticism of the Greek Testament;* Kenyon, *Handbook to the Textual Criticism of the New Testament.*

while perhaps the soundest working Greek Testament is that edited by Nestlè for the "British and Foreign Bible Society," which strikes the mean of several critical editions. The more accurate text has been accompanied by more correct translations, of which the most conspicuous are the English and American Revised Versions. This may be described as substantially one and the same revision of the so-called "Authorized Version"; but there are several emendations of the American revisers which were not accepted by their more conservative English coadjutors, although in nearly every case they must be allowed to be improvements both as regards scholarship and also in lucidity. Since the Revised Version appeared several completely new translations of the New Testament into modern English have been published.[1]

III.—RECENT CRITICISM

The most remarkable characteristic of the latest Biblical criticism is the application to the New Testament of those disintegrating processes with the results of which on Old Testament studies we have long been familiar. This, however, is by no means so alarming as the claims of the more radical critics might suggest. It is true that some scholars carry their destructive criticism to an extreme—for instance, Schmiedel with the gospels, refusing to allow full assurance for the authenticity of more than five of our Lord's sayings, and Van Manen with the epistles, repudiating the authenticity of all those ascribed to St. Paul.[2] But these critics stand almost alone; at all events they do not represent anything like the normal position of New

[1]See especially Weymouth, *The New Testament in Modern English;* Moffatt, *The Historical New Testament; The Twentieth Century New Testament.*

[2]See *Encyclopædia Biblica;* also Cheyne, *Bible Problems.*

Testament scholarship. The accident of their prominence in one of the great Bible dictionaries, which is simply due to editorial sympathies, must not disguise the fact of their eccentricity. Nothing is more remarkable in recent criticism than the fact that while the more conservative of the two new dictionaries[1] accepts the main critical position of advanced scholarship with regard to the Old Testament, it differs *toto coelo*[2] from its rival in its treatment of the New Testament. In these respects it fairly corresponds to the position taken up by most of the writers of the Expositor's Bible.

A remarkable approach towards unanimity is to be seen in the views of scholars of various types with reference to what is known as the "synoptic problem," the problem of the origin of our first three gospels occasioned by the perplexing phenomena of their frequent close resemblance and signally frequent striking divergence. Fifty years ago opinions about this question were in a perfectly chaotic condition; indeed, there were about as many opinions as the highest possible arithmetical variation in the mutual relations of the gospels would permit. Some put Matthew first, some Mark, some Luke; and all conceivable theories as to their relation one to another, the use of earlier documents, and the degree of reliance on tradition or on written sources to be detected in their authors found eager advocates. But gradually the turbid waters settled and certain definite, generally accepted ideas were crystallized. In the present day it is almost universally agreed that *Mark* was written by the man whose name it bears, although when Pfleiderer gave his adhesion to this view such a confes-

[1]Hastings' *Dictionary of the Bible.*
[2]The *Encyclopædia Biblica.*

sion from one who was regarded as a leader of the "left wing" of criticism occasioned some surprise.[1] Further, it is the generally accepted opinion that the bulk of the narrative portion of Matthew—the chief exceptions being the Infancy and Resurrection narrative—is based on Mark, and that the same is true to a considerable extent with regard to *Luke*. There has been much discussion as to whether St. Mark's gospel has undergone revision. But the ripest results of study on this subject are represented by the conclusions of Dr. Abbott who has shown that our *Mark* is really the earlier edition of the gospel which in a later and slightly modified form, its ruggedness being smoothed, was used in the construction of *Matthew* and *Luke*. In the second place, it is very generally admitted that the discourses in *Matthew,* which are inserted in five blocks of sayings, like five wedges driven into the narrative as that stands in *Mark,* are the contents of a work consisting of the "oracles," or "sacred sayings," of Jesus which a very ancient church writer, Papias the Bishop of Hierapolis, tells us that Matthew compiled.[2] Thus we get two of our gospels well authenticated, *Mark* being admitted to be the work of the man to whom it is ascribed and *Matthew* being acknowledged as in the main a combination of St. Matthew the Apostle's collection of the teachings of Jesus with the standard narrative in *Mark*. The infancy and resurrection narratives must have been derived from other primitive authorities.

The case of our third gospel is somewhat different. As we might expect from his preface, St. Luke has availed himself of a wider range of materials. But he too, like

[1]See Pfleiderer, *Urchristentum,* First Edition (1887).

[2]It is interesting to observe that, as Eusebius informs us, Papias's commentary on the *Logia,* or "Oracles of the Lord," was composed in five books. These might correspond to the five sections of the teachings of Jesus in our *Matthew.*

the author of our first gospel, is now admitted to have used *Mark* as his primary basis, though not to so great extent, or so almost exclusively. In particular in that rich section which is commonly, though perhaps erroneously, ascribed to our Lord's Peræan ministry, he has a store of precious materials that are not met with in any other gospels. Similarly, while some verbal coincidences lead us to the conclusion that he also used St. Matthew's collection of the sayings of Jesus, it is evident that he had other collections of our Lord's teachings, from which, for instance, he got the parables of the Prodigal Son and of the Good Samaritan, and many other choice utterances the characteristic beauty and originality of which constitute their own authentication.

Turning to the Fourth Gospel, we see that this wonderful book has been subjected to the most searching criticism during recent years with very interesting results. Half a century ago Baur declared that it could not have been written before the Year A. D. 160. Since then the finding of primitive Christian Documents[1] which bear testimony to the use of this gospel in earlier times, together with the proofs of its archaic character brought out by a comparison of its contents with second-century literature, has forced the date of its origin steadily back and yet further back, till the latest possible date that can be assigned to it is quite early in the second century. But more than this, there is a growing tendency to connect this gospel with the son of Zebedee. Some scholars[2] would assign the actual writing of the book to another person, perhaps John the Elder; but then they allow that this somewhat shadowy personage, referred to by Papias as a contemporary of the Apostles, derived his informa-

[1] Especially Hipollytus *The Refutation of All Heresies,* and Tatian's *Diatessaron.*

[2] *E. g.,* Harnach, McGiffert.

tion from the Beloved Disciple. One leading scholar[1] holds that the teachings of Jesus in our Fourth Gospel came from the Apostle John, while he thinks that most of the narrative portions are due to another hand. But in one of the latest works on the subject, Dr. Drummond ascribes the whole book to the Apostle and meets the adverse views of recent criticism with masterly replies. Even if the final verdict should be to ascribe the literary form of the work to John the Elder or some unknown scholar at Ephesus, the growing consensus of opinion is toward assigning the substance of it to St. John himself.

The same period has seen a reasonable change in the critical treatment of the *Acts of the Apostles.* The "Tübingen School," represented in this case especially by Zeller, the author of well-known works on Greek philosophy, had treated the book as altogether a fancy picture of early church history designed to reconcile the two opposite parties of St. Paul and the elder Apostles by means of the compromise of Catholicism. That theory is now extinct, and recent research has gone a long way to vindicate the trustworthiness of the book, partly by showing the primitive character of the first half—especially as illustrated by the speeches of St. Peter and others,[2] and later by the collection of many evidences of the historicity of the second portion of the book, namely, that containing the missionary journeys of St. Paul. We owe it especially to the brilliant studies of Prof. Ramsay —the greatest living authority on the antiquities and history of Asia Minor in the first century—that many local and contemporary facts have been brought to light confirmatory of the accuracy of St. Luke as a historian.[3]

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[1] Wendt.

[2] See Lechler, *Apostolic and Post-Apostolic Times.*

[3] See Ramsay, *St. Paul the Traveller and the Roman Citizen.*

With regard to St. Paul's epistles the case stands thus: A few extremists reject them all, partly on the ground of their supposed inconsistency with the *Acts*—thus reversing Zeller's argument, but mainly because of the advanced condition of Christian experience which they illustrate, as though the pace of spiritual development in the white heat of the greatest religious "revival" the world has ever seen could be measured by the ideas of a Dutch professor in his chill lecture room! But the mass of critical opinion—British, German, and American—is tending toward a wider recognition of the genuineness of these writings than was allowed a generation ago. Baur's admittedly authentic group of four, which has been called "the great quadrilateral of Christianity," still stands—viz., *1 and 2 Corinthians, Galatians* and *Romans.* Next come *Philippians* and *I Thessalonians* now accepted as virtually beyond question. Then *Colossians* has been vindicated in schools of severe criticism.[1] If *Colossians* is allowed, there can be no doubt as to receiving its companion epistle, the beautiful little letter to Philemon. There are still many who are unable to admit *2 Thessalonians,* chiefly because of its apocalyptic contents. But of late years it has been shown that the primitive church was possessed with the hope of the coming of Christ in glory to a remarkable extent, as a perfectly dominating idea. There remains *Ephesians* as now the most questioned of all the epistles that bear the name of St. Paul, except the Pastorals. But when it is seen that one of the chief objections to it is that it is said to be "a *weak*" (*!*) imitation of *Colossians* we may be allowed to regard this judgment as a matter of personal

[1]By Von Soden and Jülicher, although some interpolations are allowed. Even Pfleiderer admitted that it contained fragments of St. Paul's genuine writings, after Hilgenfeld had followed his leader Baur in rejecting it altogether. Lightfoot, T. K. Abbott, Zahn, and Sanday all defend its claims.

taste rather than a decision of objective criticism. Luther does not stand alone in holding this epistle to be one of the choicest books of the New Testament.

The question of the *Pastoral Epistles* must be considered as still one meeting with doubtful answers. Many scholars who accept all the ten epistles of St. Paul to the Churches agree with Marcion of the second century in not admitting these three works. Still they are defended by most British and American New Testament[1] scholars, and some who do not allow that in their present form they can be attributed to the Apostle still admit that they contain fragments of the Apostle's genuine writings.[2]

The *Epistle to the Hebrews* is now universally admitted not to be a work of St. Paul. The book itself makes no claim to be such, and it is unfortunate that the English Revisers retained the misleading title ascribing it to "Paul the Apostle," a late superscription of no historical value. Happily the American Revisers have struck this out. Claims for Barnabas and for Apollos as its author have their advocates; and lately Prof. Harnach has hit on the happy guess, backed up by considerations of some amount of probability, that its author was a woman —Priscilla. But most scholars feel it necessary to abide by Origen's negative conclusion: "Who wrote the epistle God only knows." That it is a most valuable work of high inspiration well worthy of a place in the canon in spite of its anonymity cannot be doubted. It has recently received special attention from scholars in the form of fresh and luminous exposition.[3]

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[1]Not by Davidson, however, nor more recently by Bacon or Moffatt. Dr. Horton (*Century Bible*) balances the arguments *pro* and *con* and refuses to decide either way.

[2]This is Harnach's view. On the other hand so independent a scholar and drastic a critic as Mr. Conybeare told the present writer that he had no doubt of their genuineness.

[3]Especially by Menégoz, Bruce, and Milligan.

I Peter has been somewhat severely handled in recent times, Harnach regarding it as the work of some unknown disciple of St. Paul. But the growing perception of a *rapprochement* between the two great Apostles, which is seen in recent scholarship, points to the conclusion that St. Peter, who was evidently a man of a most impressionable nature, may not have felt himself above receiving influences from the great Apostle of the Gentiles; and it is not to be denied that there are features of the epistle which link it more closely with St. Peter's speeches in Acts than with the writings of St. Paul. On the other hand *2 Peter* is the one book of the New Testament now almost universally treated as not genuine; it was the latest to be accepted in the primitive church.[1]

James is regarded as a genuine work of the head of the Church at Jerusalem by its chief English commentator,[2] although most German and American scholars who have written about it recently assign it to a very late date.[3]

The *Epistles of John* are now almost universally admitted to be the work of the author of the fourth gospel. Little can be said as to the *Epistle of Jude* except that its free use of Apocryphal books has been clearly demonstrated. But, lastly, a flood of light has been thrown on the *Revelation* by recent studies in Jewish Apocalyptic literature, and even in Babylonian mythology.[4] It has been shown that this mysterious book, which many had regarded as unique in literature, may be associated with a school of Jewish and Christian Apocalyptic writings from some of the

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[1]Still it is vindicated by Dr. Bigg, *International Commentary.*

[2]J. B. Mayor, *The Epistle of St. James.*

[3]*E. g.,* Pfleiderer, Holtzmann, Jülicher, Harnach, the last regarding it as a collection of sermon notes put together by some unknown James in the second century. But are not its very archaic features against this view?

[4]As expounded by Gunkel, Bousset, and Charles.

former of which it draws its materials. Then, as the inquiry is pushed further back, some of the most remarkable imagery is traced through these Jewish writings to Babylonian legends. While this interesting process may help to account for the form of the book, it does not touch its essence and that marvelous inspiration by virtue of which it soars above all possible rivals and it is to us *the* Apocalypt, the one book in which the Spirit of God unveils the springs and purposes of the providence of history.

IV.—EXEGESIS

During recent years the methods of the commentator have undergone almost as great a revolution as those of the critic. New dictionaries and grammars[1] have helped to a more accurate understanding of words and phrases. But the most remarkable contribution to this form of study comes from a wholly new region, the region of contemporary records. Inscriptions in Greece and Asia Minor and *Papyri* discovered in Egypt, dating from the very time when the New Testament was written, are found to contain phrases identical with what we had been accustomed to regard as peculiarly characteristic of Hellenistic or New Testament Greek. The conclusion to be drawn from these remarkable discoveries is that the books of the New Testament were written in the ordinary spoken Greek of their day, the very same form of language in which leases were drawn up and private letters were written by people at Oxyrhynchus in Egypt, in which inscriptions were chiseled by sculptors in Cos among the isles of Greece. From this we are led to see the mistake of the old commentators in interpreting the

[1] *E. g.*, Grim-Thayer, *Greek-English Lexicon of the New Testament*, and Grammars of New Testament Greek by Winer, Schmiedel and by Blass.

New Testament by means of their knowledge of the classics. The consequence is that the Revised Version must be regarded as already partially out of date, since its committees were dominated by English university classical scholarship, as represented by Dr. Ellicott, the chairman of the English committee.

Another modern movement of research also carries us away from the old classicism. While the New Testament writers used the colloquial language of the cosmopolitan Greek-speaking people of their day, they were all, or nearly all, brought up in Jewish schools and taught to think in Jewish modes of thought. This indicates that some of their expressions can best be interpreted by a knowledge of Aramaic, the language of Palestine in the time of Christ. And now Aramaic studies have been brought in to assist in the interpretation of the New Testament with luminous results.[1]

Two further characteristics may be observed in the new modern commentaries.[2] One is a vigorous effort to arrive at the original meaning of the books, rather than to the exclusion of any reference to theological systems of later date; in other words, honest exegesis, rather than polemical discussion. The other characteristic is a broader method of treatment in seeking for the ideas of the sacred writings as more important than the minute study of words which characterized the scholarship of the last generation of commentators. The older commentaries were mainly grammatical; the newer commentaries are chiefly historical, theological or philosophical.[3] In harmony with this later

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[1]See Deissmann, *Bible Studies;* Dalman, *The Words of Jesus.*

[2]On the whole the best English and American series of commentaries is that known as the *International Critical Commentary;* the most recent work of smaller dimensions is *The Century Bible.*

[3]*E. g.,* Ramsay on *Galatians,* Wellhausen on the *Synoptic Gospels,* the Abbé Loisy on *St. John.*

method of exegesis the Expositor's Bible may be regarded as a great commentary on the Holy Scriptures, as well as a work of exposition.

V.—CONTEMPORANEOUS HISTORY AND THOUGHT

It is no longer possible for the fully equipped scribe who is to bring out of his treasury things new and old to be "a man of one book." While the center of his studies must be the Scriptures, he has undertaken to explain, his very explanation of them is largely dependent on his gleanings from other fields of learning. Formerly the Bible was regarded by itself in dazzling isolation, like a statue set on a pedestal. Now we discover that we can see it much better when it stands in its place, which is not a mere niche in the wall of the temple of humanity, but the central shrine of all history. The life and thought of the world in which the New Testament first appeared must not be treated as the mere frame of the picture, although even that would be something, for a suitable frame helps to show its contents to the best advantage. But we should rather think of the circumstances and setting of the gospel and apostolic stories as background and even in part foreground to the Christian revelation. It must be confessed that sometimes these accessories are painted with so much Pre-raffaelite force and color that there is a danger of missing the message of the picture owing to the distraction of the accessories. A knowledge of the geography of Palestine, Eastern manners and customs, the state of the Roman world at the time of Christ, contemporary Greek philosophy, and a host of other matters more or less remote from the central theme of the New Testament, must not be allowed to overshadow that central theme. The pic-

turesqueness of modern writing threatens this danger; and modern writing is nothing if it is not picturesque. But true illustration, such as is aimed at in the Expositor's Bible, goes deeper. It does not detract from the interest of the New Testament itself by the meretricious charms of the surroundings, a materializing and secularizing of the sacred and spiritual of which some of the most popular modern Lives of Christ are guilty. On the contrary, it seeks to throw light on the New Testament itself, explaining obscurities, vivifying what had not been fully realized before, setting the whole picture before us in warm colors of life. Used in this way the fruits of the *Palestine Exploration Fund* prove to be of great value. Then scholars of contemporary Jewish life and thought have enabled us to see more clearly the actual condition of the people among whom Jesus lived,[1] and those who have been investigating the history and archæology of the Roman Empire of this period have enabled us to see much more clearly how the Apostles carried out their wider mission, how the first churches were founded in the larger world, and how the primitive Christian life was lived in the midst of pagan surroundings.[2]

VI.—LIFE AND HISTORY OF THE EARLY CHURCH

Making use of such materials as have been indicated above, several scholars have been attempting the difficult task of writing the Life of Christ,[3] and several also the more manageable work of giving an account of the history of Apostolic times. Here we see that

[1]See especially Schürer, *The Jewish People in the Time of Jesus Christ;* Edersheim, *Jesus the Messiah;* Bousset, *Die Religion Des Judentums;* Volz, *Judische Eschatolagie.*

[2]See Mommsen, *Provinces of the Roman Empire;* Ramsay, *The Church in the Roman Empire,* &c.

[3]*E. g.,* Geikie, Farrar, Edersheim, Stalker, Didon, &c., in popular works; Keim, Weiss, Sanday (*Dictionary of the Bible*), Bruce (*Encyclopædia Biblica*), Oscar Holtzmann, &c., in critical studies.

the destructive criticism which made havoc of history under the hands of the famous "Tübingen school" has been almost entirely superseded by constructive efforts which have brought out the circumstances of primitive times with remarkable clearness. The learned, sober studies of Hort in England[1], as well as the writings of Prof. Ramsay already referred to; the brilliant work of Weizsäcker[2] in Germany; the histories of McGiffert,[3] of the school of Harnach, and of Prof. Bartlet, a singularly judicious and discerning writer,[4] are among the most prominent contributions to a right understanding of the events of the Apostolic times. Indeed, it is not too much to say that the research and criticism of recent days have brought us face to face with the primitive age of Christianity in a manner never attainable during any of the intermediate ages. It is as though we of the twentieth century had gained a height from which we could look across the intervening centuries, many of which lie wrapped in mist, and see clear and sharp against the horizon the blue hills of the wonderful first century.

VII.—NEW TESTAMENT THEOLOGY

Of all the contributions to the study of the Scriptures with which research, scholarship and thought have enriched our age, none are more fruitful than those which belong to the province of Biblical Theology. Strange as it may appear, while the Bible has been the final authority appealed to in the teaching of dogmatic Theology all down the ages, Biblical Theology is a new science, undreamed of by all but comparatively recent

[1]See *The Christian Ecclesia* and *Judaistic Christianity.*
[2]See *Apostolic Times.*
[3]*Christianity in the Apostolic Age.*
[4]*The Apostolic Age.*

scholars. The old method was to start with a proposition, a thesis, a dogma, and then hunt through the Bible for proof texts. This was the method of the one supremely great work in Systematic Theology which Protestantism has produced—Calvin's *Institutes.* The great reformer first states his dogma and then proceeds to marshal texts in proof of it, following this process by a refutation of objections and an explaining away of apparently adverse texts. You can prove anything in that way. This vicious method accounts for the fact that all the wildest heresies and extravagances of fanaticism, as well as all the great mutually opposed systems of Divinity that have appeared in Christendom, have been able to appeal triumphantly to Scripture in proof of their contentions. Such a confusion of results should have been accepted as the *reductio ad absurdum* of the method.

But now the new process of the study of Biblical Theology follows a more modest but more scientific method. It does not start with any dogma which it seeks to prove; it even dispenses with the "working hypothesis" which science admits to be legitimate. It is wholly inductive. Its aim is simply to discover what the Scriptures teach, no matter whether this should turn out to be favorable to preconceived notions or the reverse. In pursuit of this object it seeks to divest the mind of a mass of irrelevant and distracting notions, the accumulation of ages of Christian thinking and controversy, and work its way back to the times in which the several books were written, viewing them in the atmosphere of their origin. It approaches each book rather from what went before than from what came after, seeing that a thing is usually conditioned by its antecedents, but never by its sequels. Then it segregates the writings of each school or class of teachers, and further the specific teaching of each writer.

Lastly, it endeavors to discover the teaching of each book in its entirety and also in its individuality. These points were touched upon in the opening of this section of the Introduction; they need to be treated rather more explicitly before we close because they enter into the more valuable characteristics of the Expositor's Bible.

The application of this new method of Biblical Theology to the New Testament has been delightfully fruitful in results. First and foremost come the studies in the teachings of Jesus with which the Christian thought of our age has been revivified. The now familiar phrase "back to Christ" has been nowhere better illustrated than in the course of these studies. It has now become possible to know to a considerable extent what was the actual teaching of the Master detached from the subsequent teaching of the disciples; and such knowledge must be welcomed as of supreme importance even if we allow that the disciples were authorized and inspired teachers commissioned by Christ Himself to carry on the revelation of Christian truth by means of the illumination of the Holy Spirit with which they were endowed. Every loyal servant of Christ must attach primary importance to the position, the action, the sufferings and the very words of his Lord and Master. The teachings of Jesus form the most valuable part of every book that deals at all adequately with New Testament Theology as a whole;[1] but they are also discussed in works wholly devoted to this great subject.[2] One interesting report which has been brought out with peculiar force both by Beyschlag and by Wendt is the essential harmony between our Lord's

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[1]See especially works on this subject by Weiss, Stevens, Beyschlag, Bovon (French), Holtzmann (German); Wernle, *Beginnings of Christianity.*

[2]See Wendt, Horton, on *The Teachings of Jesus;* John Watson, *The Mind of the Master;* Bruce, *The Kingdom of God,* and *The Training of the Twelve.*

teaching in the synoptic gospels and that in John. Special attention has lately been given the teaching of Christ about Himself, and in particular to the meaning of the title, "the Son of Man."[1] There has also been much discussion about the teaching of Jesus in the gospels concerning the last things, and Dr. Charles, the greatest authority on this subject, has set forth the view that Jewish eschatological notions are here blended with the original teachings of Jesus, while others think that our Lord's teachings about the Destruction of Jerusalem have been confused with His teachings about the end of the world and the final judgment.[2]

The teachings of St. Paul, the greatest theologian of the primitive church, and indeed of all ages, have received searching investigation during recent years. They are discussed with much fullness in the books on New Testament Theology as a whole that have been already referred to; and valuable works have been devoted to the exclusive study of them. The prejudiced views of Baur having been to a great extent demolished, Pfleiderer, also of "the left wing" of criticism, produced a powerful work,[3] in which the ideas of the Apostle were subjected to a keen but not very sympathetic analysis. August Sabatier[4] contributed a brilliant study to the development of the ideas of the Apostle in the course of his writings which were taken in historical order; and he was followed by the more cautious exposition of Prof. Stevens. Other extremely useful writings on this most fruitful theme have appeared from time to time, as well as special monographs of Johannine Theology.[5]

[1] See Driver, Hastings' *Dictionary of the Bible*, article, "Son of Man."

[2] See Charles, *Jewish and Christian Eschatology;* and for the latter view, Muirhead, *The Eschatology of Jesus.*

[3] *Paulinism.*

[4] *Saint Paul.*

[5] See Stevens on this subject, and the teachings of St. James.

The result of all these studies is that we have now a storehouse of collected information concerning the specific teachings of the several parts of the New Testament, such as no scholarship of previous ages had attempted, because the historical method on which it is all based was not practised until recently. Much of this storehouse was at the disposal of the writers of the Expositor's Bible, and many of its treasures will be found in their volumes, while perhaps it is not too much to hope that these volumes themselves will be welcomed as valuable original contributions to the same supremely important study—the study of the mind of Christ and the thought of His Apostles. WALTER F. ADENEY.

COMPLETE INDEX

TO THE EXPOSITOR'S BIBLE

PREFATORY NOTE

The value of work like that which follows requires no argument to prove its worth. An unindexed book is like an unexplored continent. It may contain streams of thought which might be sources of power if known. Diamonds and gold may there be hidden away. The index is the explorer's chart to the undiscovered country. The great stores of a work like The Expositor's Bible are not realized until they are tabulated in an index. The chemistry of thought has produced many a gem for this great work. This index will show where they are. The compiler has endeavored to make a complete, comprehensive, and practical index to this series. The index is by subjects, texts, and authors quoted.

It has given me great pleasure to know in this intimate way what The Expositor's Bible contains. If this work shall help others to the same knowledge, the labor involved is worth while.

S. G. Ayres.

HOW TO USE THE INDEX

As an illustration of the method by which to use the subject index, take the first topic, Aaron. The reference to Aaron and his sons will be found in the volume "Numbers" of The Expositor's Bible, page 32.

A good illustration of the way to use the textual part of the index is found in John XVII, 19. Of course the main treatment will be found in its proper place in Vol. II of the Gospel of John by Dr. Dods; but we find a reference in the volume on Leviticus, page 57; in that containing Ephesians, page 369; in that on the Epistles of Peter, page 151. The reader will find that these will aid in acquiring a more complete understanding of the text studied. The inter-relation of the Old and New Testaments will be the better noted. It has been thought that less trouble will be caused the reader by having the texts included with the subjects under one index.

Where a book of the Bible is contained in more than one volume, although possibly bound, the two volumes in one, the reference, for example, under Acts VII, verse 49, to Isaiah II, 287, would be found on page 287 of the second volume of Isaiah.

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